A

SERMON

Preach'd at

St. Paul's, Deptford, KENT,

ON

JUNE the 23d, 1739.

[Price Six-Pence.]

The Duties, and Offices of Friendſhip.

A

SERMON

Preached at

St. Paul's, Deptford, KENT,

On the Twenty-third of JUNE, 1739.

Before a Select Number of GENTLEMEN

Who ſtile themſelves

The Order of *UBIQUARIANS.*

By MATTHEW AUDLEY,
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TO THE

BRETHREN

Of the right worthy and amicable ORDER of

UBIQUARIANS,

THIS

SERMON

(Preach'd and Publiſh'd at their REQUEST)

IS DEDICATED

By their Affectionate Brother,

and Humble Servant

MATTHEW AUDLEY.

1 Sam. xx. 19.

But the Lad knew not any Thing : only Jonathan *and* David *knew the Matter.*

IT is a peculiar Excellence of the Chriſtian Inſtitution, that it enjoins an univerſal Benevolence towards all Men. For Nature of its ſelf might be very liable to ſet Bounds to that Regard which is due to others, and confine it within too narrow a Compaſs. And were we under no better Direction, Relations only, or ſome very particular Perſons, would probably be the Objects of our Eſteem, and little or no Concern would be ſhewn for the Welfare of the reſt of Mankind. So that the Objection, which has been brought by an Infidel Writer againſt Chriſtianity, for not having given any Precepts for private Friendſhip, ſerves only to prove his own Narrowneſs of Spirit, and to convince all true Believers what little Benefit will accrue to the World from the notable Diſcoveries of ſuch Pretenders to Free-thinking. Had private Friendſhip been recommended by our Saviour, Chriſtianity, at

at that Time the ſmalleſt of all Seeds, would have been ſo far from extending its Boughs, like the Grain of Muſtard Seed in the Parable, wide enough to ſhelter all the Inhabitants of the Earth, that it would have made but little Progreſs, if it had not *for lack of Moiſture* quite wither'd away. As therefore it was one of the principal Ends of the Goſpel Diſpenſation to promote univerſal *Peace on Earth, and Good Will towards all Men*, it became neceſſary for its great Author to oblige each private Conſideration to give Way to the Good of the Whole, which fully ſhews the Folly of the Objector, *how wiſe ſoever he might be in his own Conceit.*

NOR is there the leaſt Ground to fear, that Mankind, without ſuch a particular Precept in Favour of Friendſhip, would have been robb'd of its happy Influences, ſince Nature herſelf has ſufficiently provided againſt it. The Seeds of a ſocial Commerce, are ſo implanted in our Minds, and ſo naturally rooted there, as to render ſuch a Doctrine altogether ſuperfluous. The common Wants, and Neceſſities of Men, abſolutely drive them into Societies; and an Eſteem naturally ariſes towards thoſe who are any ways inſtrumental in relieving any Uneaſineſſes that may befall us, either in Body or Mind; which if returned with a reciprocal Love, begets an Intimacy, which ends in real Friendſhip. But tho' Chriſtianity teaches us to do Good to *all Men*, and bear an univerſal Good-Will *to all*, of whatever Nation or Kindred, yet is it far from debarring us from preferring one before another, according as they deſerve moſt at our Hands. In many Inſtances of Life, our Help can reach but to Few, in which Caſes ſurely we may lend our Aſſiſtance to a Chriſtian before a *Turk*, or to a Relation

Relation ſooner than a Stranger. Thoſe who moſt readily aſſiſt us, have the firſt Claim to a chearful Return, without a Breach of Humanity, which perfectly coincides with true Chriſtian Charity and Benevolence.

AND as private Friendſhip appears to be very conſiſtent with, or rather a Part of that general Good-Will, which our ſacred Inſtitution ſo very ſtrongly recommends to Men, we are farther aſſur'd of its Innocence and Value from the illuſtrious Example of our Lord himſelf. *Jeſus Chriſt* was certainly no leſs the Saviour of Mankind in general for having choſen but Twelve out of the whole World, to be his Diſciples, whom he alſo dignifies with the Name of *Friends*; and this Writer, if he had not been *proud, knowing nothing*, muſt have remembred that he took one of them into a more cloſe Intimacy than the reſt, even that *Diſciple whom he loved, who alſo leaned upon his Breaſt at Supper.* The ſame Thing we find recommended by the Practice of St. *Paul*, who preferred *Silas*, as likely *to prove more uſeful to him in his Miniſtry*, before *Mark*, who *departed from Pamphilia, and went not with them to the Work.* So that this ſocial Vertue, as well as every other Duty, is alſo taught under the pure Diſpenſation of the Goſpel, which is indeed *perfect and entire, wanting nothing.* I ſay, it is taught under the Goſpel, ſeeing the Practice of the Lawgiver, eſpecially if he be divinely inſpired, is our beſt Direction to find out the true and full Meaning of his Laws. When therefore our Lord and his Apoſtles teach us to love and do Good to *all* Men, they are ſo far from prohibiting private and more particular Friendſhips, that they enjoin us not indeed to contract them (and what Sy-

ſtem of Morality is there that does?) but when contracted, to perform all the Duties belonging to them. All the Writers among the *Heathens*, however uſefully and eloquently they have treated this Subject, have given no ſuch noble Encomiums, or the like uſeful Directions for the Improvement of Friendſhip as are to be met with in Holy Writ.

The Inſtance in my Text is of ſo exalted a Pitch, that according to *Ariſtotle*'s Definition of a Friend, there ſeems to be but *one Soul* between them. So careful was *Jonathan* of maintaining inviolably the Covenant he had enter'd into with *David*, that he would not entruſt the leaſt Secret he had engaged to keep with any other; but was punctual to execute the Promiſe he had made of letting him know how *Saul* ſtood affected towards him, by giving him *the Sign agreed on between themſelves. But the Lad knew not any Thing, only Jonathan and David knew the Matter.*

But here it may be neceſſary to premiſe ſomething by way of Diſtinction, between the Friendſhip in the Text, and that of this Society in which we are engaged. That which this Paſſage of Scripture leads us to conſider, is between two Perſons only, *who ſo loved each other as their own Souls.* Between them we muſt ſuppoſe an entire Affection, a free and unreſerv'd Communication of Thought and Action, of Deſires and Opinions, the ſtricteſt Union, and moſt harmonious Agreement. Here is an Inſtance of Friendſhip too high for common Life; for this, if it can be expected to be found now a Days at all, muſt always be confined to two. It expreſſes a

Love

Love too great to admit of any Participation, and too deep an Eſteem for each other for ordinary Imitation. — But there is another Degree of Friendſhip productive alſo of very good Effects, ſuch as was deſigned to be cultivated between us of this *Society*; namely, when ſeveral Perſons form themſelves into a Brotherhood, with a mutual Diſpoſition of pleaſing each other. Such may very well be ſaid to live in Friendſhip, who meet together with an hearty Inclination to each others Perſons, without any ſullen Reſerves in their Behaviour one towards another, and with a general Readineſs to excuſe every little Weakneſs and Defect. To preſerve this Amity, there needs nothing further than to act ſtrictly according to the Rules and Orders agreed on, and after the Pattern ſet us in my Text to keep them *Secret among ourſelves.* For *the Lad knew not any Thing, only Jonathan and David knew the Matter.*

In order to do Juſtice to this ſignal Inſtance of Friendſhip, and to ſuit the following Part of my Diſcourſe to the Occaſion of our preſent Meeting, and render this Piece of Sacred Hiſtory as beneficial as poſſible to all here preſent, I ſhall treat it in the following Manner;

Firſt, I ſhall enquire into the Origin and Motives to this wonderful Friendſhip: And

Secondly, I ſhall conſider the Methods by which it was carried on and promoted.

Firſt then, I am to enquire whence the Friendſhip in my Text took its Riſe, and what were the Motives to it.

The firſt Mention of which is in 1 Sam. xviii. 1. *It came to paſs when David had made an End of Speaking unto Saul, that the Soul of Jonathan was knit with the Soul of David.* The Word נקשרה here tranſlated, *was knit*, conveys in its primary Signification only the Idea of tying or binding one Thing or Piece of Matter to another. And as the Hebrew Language has no Words ſet a-part to denote the Actions and Affections of the Soul, but borrows Words which are expreſſive of ſenſible Things, it on that account imports an Union of Minds indifferently either upon a good or bad Deſign. Thus in 1 *Kings* xvi. 16. it is uſed for a treaſonable Conſpiracy; *Zimri hath conſpired and alſo ſlain the King.* It becomes neceſſary therefore to enquire into *David's* Behaviour, and the Motives on which the Friendſhip between him and *Jonathan* was founded. For unleſs theſe were honourable and virtuous, the cemented Affection that was between them would be ſo far from deſerving our Imitation, that it would become our Duty rather to ſhun it as odious and abominable: But if upon Enquiry, the Covenant between them appears to have been made upon juſt and warrantable Grounds, it will then anſwer the Deſign of our preſent Aſſembling together, and read us ſome uſeful Leſſons to direct our Friendſhip and *induce us to behave ourſelves wiſely in all our Ways.*

Here then we are led back to conſider the Converſation between *Saul* and *David*, of which the Scripture gives us but a ſmall Account. It ſeems that after the Slaughter of the *Philiſtines*, *David* was brought by *Abner* the Captain of the Hoſt into the Royal Preſence; and

and being ask'd by the King, *Whoſe Son he was? He anſwered, I am the Son of thy Servant Jeſſe the Bethlehemite.* This indeed is all the Sacred Hiſtorian has thought fit to relate of what paſſed between them at this Interview, 1 *Sam.* xvii. *ult.* But the following Words (*when he had made an end of Speaking unto Saul*, which we read in the firſt Verſe of the next Chapter) ſuppoſe a larger Converſation: And it is unnatural to think that the King ſhould give ſuch a cool Reception to the Deliverer of his Country, or be ſo little curious after this extraordinary Perſon. We may therefore be confident that *Saul* enquired more ſtraitly concerning his Family and his Kindred, if his Admiration of ſo much Courage did not lead him to repeat, what he had before ask'd of *David* when he firſt offer'd to engage the Champion of *Philiſtia*, How He, who was but a Stripling, artleſs and unexperienced, dared to engage a Man who had been bred up in the Art of War from his Youth? Nor can leſs be concluded from the warm Paſſion *Jonathan* conceived for this young Hero, which is intimated to have riſen from his Behaviour at this Juncture. The Prudence, Humility and modeſt Decency which, from the general Character of *David*, we may preſume was conſpicuous in every Anſwer he made to the King, (which is more to be admired, ſince it was immediately after gaining ſo ſignal a Victory) left *Jonathan* no room to doubt of his Fitneſs to be received into the cloſeſt Intimacy, and admitted into the fulleſt and moſt unreſerv'd Familiarity. Doubtleſs, his Love for his Country, and Zeal for the true Religion, as well as his pious Confidence in God, which he had made the ſole Foundation of his Hopes of Succeſs againſt the *uncircumciſed Philiſtine who had de-*

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fied the Living God, and made the Armies of Iſrael to fear, were ſeen in ſo clear a Light by this virtuous Prince, that when *Saul took him that Day, and would let him go no more home to his Father's Houſe, he made a Covenant with him and loved him as his own Soul, and ſtript himſelf of the Robe that was upon him, and gave it to* David, *and his Garments, even to his Sword and to his Bow and to his Girdle.*

From hence then, we may obſerve, that the Perſon to be admitted into any Degree of Friendſhip, muſt have ſuch Qualifications as will render him fit for Society. Now the Envious or Malicious, the Angry or Revengeful, the Proud or Selfiſh, the Peeviſh or Moroſe, the Man of evil and corrupt Communication can never be received under the valuable Character of a Friend. Friendſhip is a Good, and whenever mentioned, always conveys to us an Idea of ſomething amiable and lovely. It is the Affable and Courteous, the Peaceful and Forgiving, the Humble and Generous, the Man of a ſober and religious Behaviour only, can know the Satisfaction of a friendly Converſation, and feel the Pleaſure there is in loving and being beloved.

If Men of diſſolute and profligate Lives pretend to Friendſhip, 'tis an Abuſe of its Sacred Name. It degenerates into a League and Confederacy, a Combination of Wickedneſs for wicked Purpoſes. Thus indeed as well as in the natural Senſe, *Simeon and Levi were Brethren*, who made a cruel Agreement to commit an execrable Murther. But when Wickedneſs is made the Foundation of Society, then every honeſt Man muſt and ſurely will

will ſay, *O my Soul, come not thou into their Secret; unto their Aſſembly, mine Honour, be not thou united*; and make it his Petition to the Throne of Heaven, that they may be *divided in Jacob and ſcatter'd in Iſrael.*

But all true Friendſhip, and of Conſequence all friendly Societies muſt, like that in my Text, be founded upon honeſt Motives and for virtuous Ends. Nothing can be conſiſtent with it, or tend to its Promotion, but what is ſtrictly agreeable to the Laws of God, and the Rules of Morality. For which Reaſon we muſt not be over-haſty in our Eſteem, or too ready to embrace every Pretender to our Love. We ſhould indeed be civil and obliging, and the Laws of God require us all *to be kindly affectioned one to another, in Brotherly Love.* But as an imprudent Choice of an Intimate may prove a Snare to our Vertue, (*Evil Communications* naturally tending to *corrupt good Manners*) it is neceſſary to take the prudent Precaution of the wiſe Son of *Sirach, Be in Peace with many: Nevertheleſs have but one Counſellor of a Thouſand. If thou wouldſt get a Friend, prove him firſt, and be not haſty to credit him; for ſome Man is a Friend for his own Occaſion, and will not abide in the Day of thy Trouble.* Eccluſ. vi. 6.

And when Worth and Merit in the Perſon are the only Pillars whereon we propoſe to build a friendly Communication, we may be confident that this will give a peculiar Life and Spirit to that Pleaſure which Men chiefly aim at in a ſocial Commerce.

It is, no doubt, a mighty Pleaſure to find our Perſons eſteemed, our Converſation approved, and our innocent Mirth

Mirth reliſhed by thoſe whom we ourſelves love, value, and are fond of. The Heart is rejoiced, the Mind eaſy, and every Paſſion calm and undiſturb'd when our Companions are our real Friends. *Ointment and Perfume*, ſays Solomon, *rejoice the Heart, ſo doth the Sweetneſs of a Man's Friend by hearty Council.* Prov. xxvii. 9. In a Word, the Pleaſures of a vertuous Friendſhip are to be conceiv'd only by thoſe that feel them. And I am fully perſuaded, that *You*, before whom I now ſpeak, are ſo very ſenſible of them, as not to want to be told how great they are.

AND if we conſider that other Bleſſing, (Profit) which proceeds from Friendſhip, it will be greatly heighten'd in thoſe Perſons, who are conſcious that their ſole Attachment to Virtue has recommended them to it.

BY Profit here I do not mean that low and ſordid Practice among ſome, of inſinuating themſelves into the Favour of others for Lucre's Sake, and of pretending Value and Eſteem for another *only* to get by him. This Baſeneſs and Narrowneſs of Spirit, is by *Seneca* very appoſitely ſtyl'd, *Negotiatio non Amicitia, a Trade*, and *making a Market of Friendſhip*, and conſequently can laſt no longer than while the moſt is made of it. For when Gain is the only or principal End propoſed, there can be no Love, without which Friendſhip muſt fade and die away.

BUT ſtill, ſomething of this ſort may very reaſonably be expected, and thoſe, with whom we delight to converſe, have or ſhould generally be allowed to have a Kind

Kind of natural Claim to what Advantages we can give. We do not act the Part of Friends, when we prefer a Stranger to an Intimate, or when we refuſe to a deſerving Brother what Aſſiſtance is in our Power. We read in the Chapter, of which my Text is a Part, that in Return for ſo many Favours he had ſhewn to *David*, *Jonathan* made him promiſe not only to *ſhew him the Kindneſs of the Lord while he liv'd*; but alſo, ſays he, *Thou ſhalt not cut off thy Kindneſs from my Houſe for ever*, ver. 14, 15. All which we find punctually remembred by *David* afterwards; for when he was King, he enquir'd after the Remains of the Houſe of *Saul*; and having found *Mephiboſheth*, he ſent for him, and ſaid unto him, *Fear not*; *for I will ſurely ſhew thee Kindneſs for Jonathan thy Father's Sake, and will reſtore thee all the Land of thy Father Saul, and thou ſhalt eat Bread at my Table continually*, 2 Sam. ix. 7. And our bleſſed Lord appears to claim ſomething of this Nature, as a due Return from St. *John* his Favourite, when he recommended his Mother to *his* Care, rather than to any other Diſciple. *John* xix. 27.

I paſs on now, Secondly, to point out the reciprocal Duties which are incumbent on all thoſe that have engaged in Friendſhip: And a due Attention to the Conduct of the two Friends in my Text, will ſhew us that they are the three following good Qualities, namely, Fidelity, a chearful Readineſs in performing, and a ſteady Firmneſs in our Engagements.

FIRST then, we muſt be faithful in our Friendſhip. The wiſe Son of *Syrach* lays us down this excellent Rule, *Love thy Friend, and be faithful unto him*; *but if thou betrayeſt his Secrets, follow no more after him*:

As one that letteth a Bird go out of his Hands, ſo haſt thou let thy Neighbour go, and thou ſhalt not get him again. As for a Wound, it may be bound up, and after reviling there may be Reconcilement; but he that betrayeth Secrets is without Hope. Ecclus xxxvii. 17.

EVERY honeſt and undeſigning Man, that admits another into a Share of his Eſteem, is apt to take it for granted that he is as honeſt as he appears to be, which becomes proportionably bitter to him, when he finds himſelf miſtaken. The moſt cautious Man may be deceiv'd with the meer Outſide and modiſh Image of Reſpect, and becauſe he is ſincere himſelf, and means nothing but Good towards thoſe with whom he converſes, may ſometimes lay himſelf open to ſuch who will *deceitfully ſpeak one Thing, and think another. But to ſpeak Words ſmoother than Butter, when War is in the Heart*, is what a buſy Flatterer to gain his own private Ends may ſubmit to the Drudgery of, but it is what can never become the Character of a wiſe or good Man. And as every ingenuous Mind is So averſe to the Baſeneſs of this Practice, this ſavage Temper which makes one Man become a Wolf to another, and inſtead of promoting, proves the Diſeaſe of Society, it is needleſs farther to expoſe it.

WHAT I principally aim at at preſent is, to recommend a nicer Care and Watchfulneſs over every Word that paſſes between Friends, than perhaps every Mind is capable of diſcerning the Advantage and Neceſſity of; which is to employ the utmoſt Caution, that none of thoſe ſtrained or unmeaning Expreſſions of Reſpect, which are too common with the polite Part of the World, drop

drop from us in our Converſation, with thoſe whoſe Friendſhip we court, and are deſirous to continue and deſerve. For a diſcerning Mind will naturally be jealous of ſuch outward Shew, and inſtead of meeting with the deſired Effect, tho' really well meant, it will diſappoint our Aim, and throw a prudent Man into greater Reſerve. A courteous and open Behaviour, in the higheſt Degree, is requiſite, to keep alive the Fire of a friendly Paſſion, but the modiſh Art of Complement and Flattery, which is but a Picture or Shadow of Friendſhip, fails not to damp or extinguiſh it. But ſhould a Friend not be ſufficiently upon his Guard againſt ſuch mimic Politeneſs, the Iſſue is ſtill more fatal. For† the World underſtands well enough its own Cere- †*tho*,
mony and Complaiſance, yet an Intimate having given Looſe to an unreſtrained Affection is eaſily impoſed upon, and too ſtrictly interprets and builds upon ſuch Flights and airy Promiſes. And when he finds himſelf diſappointed, (as he muſt needs be, for it is impoſſible to equal ſuch Strains in our future Behaviour) he will look upon *you* as inſincere, *himſelf* as ill uſed, and put an End to what otherwiſe might have turned out an happy and laſting Friendſhip. What St. *Paul* therefore ſpeaks of Stewards or Miniſters of the Goſpel, ſhould be obſerv'd in all friendly Societies. *Moreover, it is required* in Friends *that a Man be found faithful.* To prove this further, we have the Inſtance of my Text. It would have been dangerous and a betraying his Friend, to have ſent a Meſſenger with Complements to *David*, to keep away from *Saul*'s Anger; but it was a full Proof of the Faithfulneſs of *Jonathan* to ſhoot an Arrow, the Sign agreed on between them. And *David* was as certain that the Anger of the King was bent againſt his Life,

when he heard the Lad told, *that the Arrow was beyond him*, as he was, when, after the Lad was ſent away, *Jonathan* acquainted him by Word of Mouth, and adviſed him to *go in Peace*. By this Means the Matter was kept ſecret between themſelves, and *the Lad knew not any Thing*, who might otherwiſe have diſcover'd what he had ſeen for the ſake of a Reward.

SECONDLY, This Friendſhip was promoted by *Jonathan*'s ſhewing himſelf ready in performing his Promiſes. That the Anger of *Saul* was kindled againſt *David*, was ſufficiently known, and if his Friend had delay'd to meet him at the appointed Time, ſome buſy Flatterer might have found him in the Field, and in hopes of Preferment made a Merit of betraying him. *Forget not therefore thy Friend in thy Mind*, ſays the aforenamed Apocryphal Writer, *and be not unmindful of him in thy Riches*. Ecclus xxxvii. 6. It becomes every Member to conſult by what Means he may beſt promote the Intereſt of the Society to which he belongs. Each Particular ſhould contrive and ſtudy, and do what in him lies to aſſiſt and oblige, and *the Man that hath Friends, muſt ſhew himſelf friendly*. To become a Member of Society, and yet be backward to further its good Deſigns, argues a mean and low Spirit; much more to become a Brother, and leſſen the Intereſt of the Family is baſe and unnatural.

CHRISTIANITY itſelf ſpread faſter, after it had become a Proverbial Saying among the Heathens, *See how theſe Chriſtians love one another!* This inclined the Hearts of Multitudes to become Converts, when they ſaw how ready they were to aſſiſt and ſuccour each other

other, and with all Offices of Piety and good Works to promote one anothers Welfare. And a Society like this of which we are Members, founded on Virtue and carried on with Innocence, is moſt likely to encreaſe and multiply, when thoſe that obſerve us, ſee a chearful Readineſs in all to cheriſh one another with mutual Offices of Love and Affection.

THIRDLY and laſtly, An invariable Firmneſs is alſo neceſſary to carry on a Friendſhip like *That* in my Text. The World is full enough of temporizing Friends, and the Man *about whoſe Houſe God has made an Hedge, and about all that he hath*, needs not fear but that *the Aged will riſe and ſtand up in his Preſence, and Princes refrain talking and laying their Hand on their Mouths.* But when the Caſe is alter'd, and his proſperous Condition is changed into a mean and adverſe one, then *they that are younger, will have him in Deriſion, whoſe Fathers he would have diſdained to have ſet with the Dogs of his Flock.* The Truth of this Obſervation is notorious, and taken Notice of by all Writers on this Subject, that Proſperity ſhews us a Crowd of Friends, but Adverſity findeth not one. *Some Friend*, ſays the former wiſe Obſerver of Nature, *is a Companion at thy Table, and will not continue in the Day of thy Affliction. But in thy Proſperity he will be as thy ſelf, and will be bold over thy Servants: But if thou be brought low, he will be againſt thee, and will hide himſelf from thy Face. Separate thy ſelf from thine Enemies, and take Heed of thy Friends*, Ecclus vi. For which Reaſon he adviſes thus in the following Chapter (vii. 18.) *Change not a Friend for any Good, neither a faithful Brother for the Gold of Ophir.* A true Friend is ſuch

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an one as *Solomon* deſcribes, when he tells us, *Prov.* xvii. 17. *A Friend loveth at all Times, and a Brother is born for Adverſity.*

THUS the keen Reproaches of *Saul* to his Son for his *Imprudence*, in entring into a ſtrict Intimacy with the Son of *Jeſſe*, and taking into his Boſom a Perſon that would hereafter diveſt him of his Crown, were not able to ſhake his ſteady Soul, or move him to break the Covenant he had made. His Enmity indeed to his Father, if true, would unqueſtionably have cured his Paſſion; but he was well enough aſſured that ſuch Fears were groundleſs. And as to the Glare of a Crown, whatever Influence it might have upon vulgar Minds, *it weighed* but little with him, while he knew it was to be worn by one he loved, if not better than, at leaſt equal to himſelf, and therefore perſiſted to conſult *David*'s Security at the Expence of his own Intereſt. A Love ſo conſtant and regular as this may well deſerve our Attention; and though it is not to be propoſed to our ſtrict Imitation, it gives us however a noble Admonition how to behave ourſelves in a lower Sphere of Action; that we continue *faithful Friends* one to another; that we be ready in promoting the Welfare of every *Brother*; that we be *conſtant and true* to our innocent Engagements, and as *David* did, *behave ourſelves wiſely at all Times.*

TO conclude. We read 1 Sam. xviii. 5. that *David was accepted in the Sight of all the People, and alſo in the Sight of Saul's Servants.* This ſhould remind us of our outward Behaviour, that we give no Offence to any that are without; that we lead quiet and peaceable Lives

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in all Godlineſs and Honeſty, and that *we uſe this World as not abuſing it, being ſober and chaſte and temperate in all Things.*

MANKIND are naturally apt to be inquiſitive and glad to find Fault with whatever they do not underſtand. How unreaſonable ſoever this Cuſtom is in itſelf, it ſhould teach us however to *have our Converſation honeſt among all Men*, that whereas they are apt *to ſpeak againſt us as Evil-Doers, they may by our good Works which they ſhall behold*, be thoroughly convinced that our Aim is *to have Conſciences void of Offence both towards God and towards Man.*

IN a Word, Let our Friendſhip be ſo prudently managed here, as to recommend us to the Love of *God and his Chriſt*, that ſo having ſpent our Lives agreeable to one another on Earth, we may be admitted into the heavenly Choir of Saints and Angels above, and be made Partakers of that unutterable Bliſs to be found among the *Spirits of juſt Men made perfect*. Amen.

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